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Americanization in Chicago

The Report of a Survey

The Chicago Community Trust
Suite 1340, 10 South La Salle Street
CHICAGO ◻ ILLINOIS

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Americanization in Chicago

The Report of a Survey made by authority and under direction of The Chicago Community Trust

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A Synopsis of the Report on Americanization in Chicago

Americanism begins at home. The basis of a sound society is found in a healthy and congenial community life.

In the Americanization Survey of Chicago, studies have been made:

(*a*) Of the population of Chicago—its cosmopolitan character;

(*b*) Of forces which make for development of class-consciousness, inter-class suspicion and hatred;

(*c*) Of forces which make for mutual understanding, good-will and harmony.

Population of Chicago

The population of Chicago classified according to nativity is made up of 44% of people of English speaking parentage (of whom at present estimates of 4% are negroes) and 56% of foreign language groups. The details are shown on pages 5-7.

These various groups are found mingled to some extent in every ward of the city. The Polish, the Bohemians, the Russian Jews, the Italians, the Lithuanians, and the Negroes, have large "segregated districts." These districts and their character are described on pages 8-13.

Anti-Social Forces

There are three schools of ultra-radicals—Anarchists, Communists, and Syndicalists. What they stand for and the methods they use in spreading their propaganda are set forth on pages 13-15.

The number of people actually belonging to these organizations is small, but their poisonous influence may often be far reaching. The character of this influence and its utter falseness are explained on pages 15-18. Some other radicals, not so extreme in their teachings, but more numerous, are mentioned on pages 18-19.

Constructive Social Forces

The constructive work of Americanization agencies reaches only a small percentage of our population—less than 8% of our unnaturalized population being reached at all by such agencies. The Americanization activities of the Public Schools, the Industries, the Newspapers, Public Agencies, Semi-Public Agencies, Foreign Language Associations, the Churches, and the new Patriotic Societies are briefly explained on pages 19-31.

A list of 83 such organizations,—which is not assumed to be complete—is printed on pages 31-34.

Co-Ordination

A suggestion for the co-ordination of constructive agencies is made on pages 35-36.

It is recommended that there be a conference of representatives of all the agencies and that this conference appoint a commission whose duty it shall be to keep the agencies and the public informed of the work being done and needing to be done. It is believed that such a commission could do much to avoid duplication and promote efficiency.

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Americanization in Chicago

WHEN we speak of the United States, we allude to a union of states and not necessarily to a united people. When we proclaim that there is no longer in this country any north, any south, any east or any west, we indicate that this country has become united so far as geographical sectionalism is concerned, but this still does not imply necessarily that we are a united people. In a republic, the community is the unit of government and if in our communities there be no unity, then the foundations of our government are weak, indeed.

Are we a united people? To answer that question we need to know what is going on in the communities of this country. What are the processes at work there? Is there a community life? Is it functioning? Do the people know each other? Do they understand each other? Do they like each other? Is there a community-consciousness which is all-embracing? These are questions which lie at the roots of Americanization.

The Need for Americanization

The war and the events following the war have awakened a new interest in Americanization. We have seen certain elements of discord and disintegration at work—have seen them actually predominant in some parts of the world—have felt their blighting influence in our own midst. We have become aware of the fact that there are many people living among us with whom we are not acquainted; that instead of friendliness and good-will there exists often mutual suspicion and even hatred; that instead of wholesome community consciousness there is being developed a sinister class consciousness. We have suddenly realized that the old-fashioned neighborhood is gone and as yet we have nothing to take its place.

What shall be done? Where shall we begin? There has been in some cases almost a frenzy of effort to start something to prevent something. Organizations have been formed—many of them. Money has been raised—and spent, often,

without accomplishing anything worth mentioning. The newspapers have been full of accounts of radical and anti-radical activities. "Down with the Reds" has become a popular political slogan. Raids are made; literature is seized; men and women are arrested in large numbers, many are deported, severe laws are advocated to enable authorities to deal with the others.

Now, although the situation is one of gravity, we can hardly remedy it by hysteria and excitement. The great mass of the people of America, both native and foreign born, are sound both at head and at heart. Over-organization, or ill-conceived organization for any purpose, leads to disorganization. "Too many cooks spoil the broth, they say." The din of agitation is confusing rather than quieting. Neither have heresies ever been stopped by the cutting off of a few foolish heads. The task of Americanization is a serious one and we must go about it intelligently.

SUBJECTS CONSIDERED IN SURVEY

Such were the considerations in the minds of the Chicago Community Trust Committee when they ordered a survey of Americanization activities and needs in Chicago. In undertaking the survey, which, necessarily, could only be general in character, we divided the subjects to be considered under three heads:

1. A study of the population of Chicago according to national, social or racial groups and the attitude of these groups toward each other and toward our government-of-the-people as a whole.

2. A study of the forces operating in Chicago which we consider to be destructive—commonly spoken of as the Radicals.

3. A study of the forces which we consider to be constructive—the Americanization agencies in Chicago.

Our report follows this general outline, concluding with a suggestion for a constructive co-ordinated Americanization program.

I. METROPOLITAN CHICAGO.

The Foreign Language Division of the Liberty Loan Committee in Chicago included representatives of thirty-three (33) distinct foreign language groups. Besides these, we have six (6) distinct English speaking groups—making a total of thirty-nine (39) important national or racial groups.

1. The largest groups and the percentage of each in the total population are as follows:

a. English Speaking Groups.

American Whites	31%
American Negroes	2%
Canadians	2%
English	2%
Irish	6%
Scotch	1%
TOTAL	44%

b. Foreign Language Groups.

Germans	16%
Polish	10%
Russians	7%
Swedish	5%
Bohemians	4%
Italians	4%
Austrians	2%
Norwegians	2%
Danish	1%
Hungarians	1%
Lithuanians	1%
Hollanders	1%
Roumanians	1%
All others	1%
TOTAL	56%

Table No. 1 shows the distribution of these larger groups by percentages in wards.

TABLE NO. 1

Showing Distribution of Population by Percentages in Wards

Distribution of Population according to Nativity (See Note 1)
% of Total

Ward	American White	American Negro	Austrian	Bohemian	Canadian	Danish	English	German	Hungarian	Irish	Italian	Lithuanian	Polish	Russian	Scotch	Swedish	Others, See Note 4	
1	43	13	5	....	1	....	1	5	1	3	21	....	2	2	....	1	2	
2	44	39	....	....	1	1	1	3	....	3	1	....	....	2	1	1	3	
3	63	8	1	....	3	1	2	7	1	6	....	....	....	2	1	1	4	
4	14	....	3	2	1	....	1	25	....	13	4	7	24	3	1	2	....	
5	28	....	1	1	3	....	1	13	1	15	1	12	16	5	1	1	1	
6	59	3	1	....	3	....	3	11	1	8	....	....	1	2	1	3	4	
7	63	1	1	....	6	1	4	5	....	10	1	....	....	1	2	5	....	
8	27	....	6	....	1	1	2	9	1	7	2	....	30	2	1	8	3	
9	27	....	5	1	2	1	3	8	6	3	7	3	5	6	1	9	13	(Note 2)
10	9	....	3	36	....	....	1	4	2	1	....	....	4	34	....	....	6	(Note 2)
11	14	....	6	13	1	....	1	12	1	3	3	1	29	14	....	1	1	
12	16	....	3	46	2	....	1	7	1	2	....	....	14	6	....	2	....	
13	57	....	1	....	5	....	4	7	....	10	2	....	....	8	2	1	3	
14	45	3	3	....	2	1	3	9	2	5	9	....	8	2	1	1	6	
15	10	....	4	1	1	4	1	30	4	1	1	....	9	25	1	3	5	
16	10	....	3	....	....	....	....	13	1	1	1	1	61	8	....	....	1	
17	8	....	7	....	....	....	....	4	1	1	20	....	52	2	....	1	4	
18	54	1	1	....	2	....	2	7	1	9	3	....	....	15	1	1	3	
19	11	....	1	....	3	....	1	3	1	5	46	....	1	24	....	....	4	(Note 2)
20	7	....	10	4	....	....	....	8	2	1	7	3	7	46	....	....	5	(Note 2)
21	56	1	1	....	1	....	2	12	1	7	4	....	....	1	1	6	7	(Note 2)
22	25	1	2	....	....	....	....	23	6	3	29	....	2	1	....	7	1	
23	42	....	1	....	1	1	2	31	1	4	1	....	....	1	....	14	1	
24	26	....	2	....	1	....	1	49	2	5	1	....	4	1	1	5	2	
25	48	....	1	....	4	....	2	25	1	3	....	....	....	1	1	12	2	
26	36	....	1	....	2	....	2	37	....	2	....	....	1	....	1	15	3	
27	18	....	2	1	1	4	3	36	1	2	1	....	10	3	1	10	7	
28	14	....	2	1	1	7	1	25	1	2	1	....	23	3	1	7	11	(Note 2)
29	14	....	3	12	1	....	1	22	2	10	2	6	17	1	1	2	6	
30	26	10	2	1	1	....	1	15	2	25	2	....	8	2	1	2	2	
31	27	5	1	....	4	1	4	20	....	18	....	....	....	2	1	15	2	(Note 2)
32	49	1	....	1	4	1	3	16	....	10	1	....	....	1	2	7	4	(Note 2)
33	36	....	1	1	2	3	2	21	1	5	1	....	3	1	1	11	11	(Note 2)
34	23	....	2	24	2	....	2	15	1	6	....	....	2	20	....	1	2	
35	29	....	2	1	2	2	3	18	1	9	1	....	1	1	2	6	22	(Note 2)
		....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	
To-tals	31	2	2	4	2	1	2	16	1	6	4	1	10	7	1	5	5	(See Note 2)

NOTES: (1) Distribution of population according to nativity based on statistics in the 1914 school census report.

(2) No entries are included where the percentage of total population is less than ½ of 1%.

In addition to the above there is approximately 12% and 9% of total population in wards 33 and 35 respectively, of Norwegian nativity. In the entire city the Norwegian population averages approximately 2% of total. Also approximately 10%, 2% and 4% of the total population in wards 9, 10 and 31 respectively, is of Holland nativity, which in the entire city averages approximately 1% of total. Also approximately 1% of the total population in both wards 11 and 20 and 2% in ward 21 is of Roumanian nativity.

These percentages and distributions are based on statistics in the 1914 school census report. The table appeared in the report of the Chicago Commission on the Liquor Problem, published December, 1916. For most of the national groups the figures are probably still substantially correct. But in the case of negroes, there has been a very large influx from southern states since 1914, so that the present negro population is estimated to be more than double what it was then, or represents now about 4 per cent of the total population of the city.

Table No. 2 gives the number of individuals in each important group (School Census 1914) including the population of some groups too small to be indicated in the percentage table.

TABLE NO. 2.

Population of Chicago divided according to nationality from school census 1914

American White	752,111
Negro	54,557
Austrian	58,483
Belgian	3,392
Bohemian	102,749
Bulgarian	1,103
Canadian	44,744
Chinese	1,753
Croation	7,313
Danish	22,394
English	45,714
Finnish	1,526
French	5,649
German	399,977
Greek	8,621
Hollander	16,914
Hungarian	31,863
Irish	146,560
Italian	108,160
Japanese	311
Lithuanian	24,050
Mexican	242
Norwegian	47,496
Polish	231,346
Roumanian	5,132
Russian	166,134
Scotch	17,662
Servian	845
Spanish	471
Swedish	118,533
Swiss	3,997
Welch	1,889
Other	5,235
TOTAL	2,437,526

THE NATURAL COMMUNITIES

A study of these tables discovers that in each ward of the city we have representatives of several of these groups. Assuming, if we may, for the moment, that the class consciousness of some of these groups in each case is stronger than the community consciousness, or antagonistic to it, we see that we have an Americanization problem in every ward of the city. Our assumption often is not true. But there are likely to be other distinguishing elements, less easily defined but not less powerful, which make for the development of class consciousness rather than community consciousness. Extreme sectarianism, either religious or political, may be such an element. Another element may be the limitations of "society," using the word in its narrower sense, based on the economic or cultural conditions of people, tending to become established with hard and fast lines which are crossed with difficulty and only by the broader spirits. Another element may be found in the historic origin of the community itself. Communities come into existence usually in one of three ways:

1. Early development of a village, possibly near a large city. It grows and the city grows until eventually the village becomes a part of the city.

2. The development of an industrial community, made up almost entirely of the employees of some large industry, and their families.

3. The growth of an immigrant settlement, on the outskirts or even in the heart of a city, whence it expels the earlier settlers and changes the character of the earlier community.

Around each of these communities or between them people "settle" who do not belong historically to any community. No distinctive community life develops there nor does such a settlement become an integral part of the adjacent communities, although it may later be incorporated with one of them in a city ward.

COMMUNITY SPIRIT MUST BE DEVELOPED

It is unfortunate, in the political organization of our cities, that the wards are not more nearly indentical with the natural communities. It is further unfortunate that little effort has been made to retain and develop the community feeling. Often indeed it has been the effort of ward politicians to destroy or prevent it, playing various groups against each other in such a way as to enable them to manipulate elections and set up political control. The inhabitants of a ward so organized are likely to feel that they have no part in the government. Often the foreign-born refuse to take out citizenship papers because the ordinary process of getting them is through the local political boss and they say they do not want to be placed under obligation to him.

The political units, it has been declared by various leaders in Americanization, should be smaller; identical as nearly as possible with the natural communities, or not larger than may be embraced within an homogeneous community. The Community-consciousness in each of these political units should be continuously promoted. Each community should have its community house, where all the people of the community can come in gatherings, for entertainments, for lectures, for discussion of questions relating to their welfare and progress.

THE NEGRO RACIAL PROBLEM

A study of the various groups and their mutual relations brings to light many interesting facts. Our only racial problem of any consequence relates to the negro—one of the English speaking groups. The presence of this problem and its general difficulties are known to all. There has been a large influx of negroes from the south since the war. At the time of the Armistice, they were coming into Chicago at the rate of forty car loads a day. In the last year this has been reduced, but the present rate is said to average twenty-five car loads a day. Not all of these immigrants stop in Chicago; a large number pass on to other northern cities; but our own colored population has doubled in the last three years. (The present colored population is conservatively estimated at 125,000.)

The negroes have been attracted to Chicago by the opportunities for employment in Industry, and by the high wages they can obtain as compared with wages in the south. They are not complaining of wages or conditions of labor and this often has caused bitter antagonism on the part of other workers. Their attempts to find homes is another source of constant friction. They are frequently and shamefully exploited by real-estate sharks and rental agents. Americanization will not be complete until the social relations with this large group of our population have been satisfactorily adjusted.

GERMAN POPULATION

The German population is the oldest and the largest, from the standpoint of immigration, of our foreign language groups. They have become so far assimulated in the life of the city that they do not as a rule live in segregated districts, but they are found mingled with the general population in nearly every ward in the city.

It was to be expected that there would be suspicion and animosity between the German born and other national groups, including our own, because of the war. Their long standing antipathy toward the English is well known. It must further be admitted that many of them are not in sympathy with many of the important traditions and customs of our own country. The traditions and customs which they condemn are largely those which we have inherited from the English. Nevertheless there are few who would not admit that the people of German extraction as a rule make excellent American Citizens. Many of them are of liberal tendencies.

BOHEMIAN POPULATION

The Bohemians represent also one of the older immigrations, the first settlement having been formed in Chicago in 1850. It was just west of the present boundaries of the "Loop." They still live on the west side, in-so-far as they still cling together in a segregated district, living south of twelfth street, and west of Halsted street, to the city limits, and in Cicero. The older settlers have formed relationships in the city life by means of which the new comers also have been rapidly assimilated. The Bohemians like America. They

form organizations and conduct classes among themselves to teach the newcomers American ways.

THE SCANDINAVIANS

The Scandinavians have always been a welcome class of immigrants. Those who settle in the city are likely to be skilled mechanics, commanding high wages, but eagerly sought after by the structural industries. They have no segregated district in Chicago, but are found in many of the wards, particularly north-west. They are of a physically active type, practical, sturdy, not inclined to intellectual abstractions.

THE POLES AND LITHUANIANS

The Poles represent in Chicago a newer immigration. They live in clearly defined segregated districts, chiefly north-west, but also south-south-west, and in South Chicago. To the average citizen, the "Poles" includes the Polish and Lithuanians, although there is considerable difference between them, and a deep-rooted social antipathy. Both the Polish and the Lithuanians are by heredity a rural people. In the old country they lived on small farms, cultivated both by the men and the women with the help of the children. Their homes were small huts; their food was coarse and plain. Except in severe weather they slept out doors. They are not accustomed to city life. Chicago is the largest Polish city in the history of the world. The Polish immigrants have flocked here because the city offered them an immediate opportunity of making a livelihood. They are a timid people, suspicious, non-communicative, and they are impelled to go where they will be sure of finding friends. City life does not agree with them at first. The women are not housekeepers. The men, naturally strong, lose weight when they work in factories. They contract tuberculosis readily. The children become delinquent often because the parents, away from home during the day, have no sense of the necessity of providing for their supervision. A "delinquent child" is unheard of in their own country. There are many problems of adjustment in the Americanization of the Poles. Yet the Pole makes a good American citizen. Notwithstanding all his hardships, he is better off than he was at home, and, more important still, he

sees prospects of a more prosperous future. For the first time in his life he has an opportunity to acquire some property of his own, and many Poles are buying homes—north-west, and south-west of the city. Their political hopes, moreover, are not unlike ours. They are, indeed rather more conservative in their beliefs—particularly the Polish, as distinguished from the Lithuanians. Few of them will become members of the radical societies nor be easily influenced by their specious arguments. On the other hand their temperaments would incline them to be sullen and ugly when they feel they are abused. We need to make friends with these people who form so large an element of our population.

THE ITALIANS

The Italian is not an organizer. He is an individualist. In the midst of organization, your typical Italian in America buys a push cart and goes into business for himself. He saves his money carefully, buys a tenement house and lives in the poorest one himself. If constrained to work for wages he prefers out-door labor, which he follows in the summer time, laying off in the winter. The Italian is not found in large numbers in industry. He is not likely to become a man of great wealth. He is of poetic temperament, artistic, musical. There is much of value which he can contribute to our wasteful, luxury-loving, materialistic American life.

The oldest settlement of Italians in Chicago is in the vicinity of Grand Avenue west of the river. The Italians in that section represent perhaps the best element of our Italian immigration. There is a large settlement in the 22nd ward—east of the river. The northern half of this settlement, north of Division street, is populated largely by Sicilians. Most of the Italians of Chicago live in a settlement beginning at the southern edge of the Loop, in the first ward and extending westward across the river, and north of twelfth street in the 19th ward.

RUSSIAN JEWS

The Russians, who comprise 7 per cent of our total population in Chicago, a very large element, have been regarded, since the defalcation of Russia in the war, almost universally

with suspicion. Most of the Russians in Chicago are Jews. The long oppression they have suffered has left the inevitable stamp upon their characters. They are suspicious of everybody. They think the world is all wrong. They are likely to be against everything that has yet been tried, whether in politics, religion, or society. They are a difficult element to assimilate. Yet they are intellectually keen, unselfish, exhibit religious devotion to any cause which they espouse; and are capable of becoming by no means undesirable citizens. They live chiefly in a district immediately west of the river and south of 12th street, in the 20th, 10th, and 11th wards, but are also mingled with the Italians north of 12th street in the 19th ward; with the Irish, Germans, and Italians in the 18th ward; and there is a considerable settlement of them in the 15th ward, northwest of the Polish settlement.

SMALLER GROUPS

Other distinct social groups have comparatively few representatives in Chicago. The Hungarians, like the Germans and Austrians, are widely scattered over the city. The Hollanders and the Belgians are close of kin with our earliest colonial pioneers. The Greeks, the Croations, the Roumanians, and the French are friendly peoples and generally sympathetic with our ideals. We have exceedingly few people from southern countries (except our negroes). We have a small colony of Chinese in the first ward, south of the Loop, introducing another racial problem. It has been predicted that the immigration of the next few years to the United States will come largely from China. If this should prove true, doubtless many of the newcomers will find their way to Chicago, and we should be getting ready for them.

With this picture in mind of Cosmopolitan Chicago, let us consider now the activities of the "Reds."

II. THE "REDS."

Classified according to doctrine, there are three principal "schools" of ultra-radicals:

a. Anarchists—Advocate killing of all public officials, their wives and children, also leading capitalists, in order to

accomplish the overthrow permanently of all government. The Anarchists are represented in the United States principally by an organization known as the "Union of Russian Working Men." They have no headquarters in Chicago at present.

b. Communists—Advocate seizure and overthrow of all "Parliamentary Government" in order to set up "Industrial Democracy"—the government by the "workers" or the proletariat. There are two principal groups in the United States—the "Communist Party," with headquarters at 1221 Blue Island Avenue, and the "Communist Labor Party," with national headquarters in Cleveland, Ohio—local headquarters at 204 North Clark St., Chicago.

c. Syndicalists—Advocate the organization of "One Big Union"—a "class conscious group"—which will include all workers—which will overthrow the present industrial system, destroy capitalism, and thereafter manage production in the interests of the "producers." Principal group—"I. W. W." with national headquarters at 1001 West Madison Street, Chicago.

RADICAL PROPAGANDA

These radical schools carry on their propaganda through

a. Meetings, conducted, regularly or frequently, in public meeting places under their own supervision. There are a score or more Halls in Chicago which are known as radical meeting places.

b. The radical organizations have a studied practice of injecting their teachings at other public meetings, especially at labor union meetings. They have freely announced their intention to capture the labor union organizations and in some cases they seem to have succeeded in doing so.

c. Members of radical organizations are pledged to help organize "factory" or "shop committees." It is the duty of these committees to stir up discontent among employees, enlist members for the radical organizations, engage in labor disputes, encourage "loafing" on the job and defective workmanship, intimidate faithful workmen, bring about strikes.

d. Distribution of literature, hand bills, placards, etc. The attempts to influence people by printed arguments and appeals is by no means confined to the distribution of free literature. Hundreds of magazines, pamphlets, and books are printed, widely distributed through the mails, purchased and read by many thousands of people, the majority of whom are probably not actually identified with any of the radical societies. This literature, printed in various languages, is distributed by members of radical societies, it may be obtained at radical meetings, may be subscribed for, or purchased at radical book stores, of which there are six or more well-known in Chicago.

A critical study of this propaganda would require more space than could be allowed in such an outline as this and it would be of little value anyhow. Much of the argument is specious—doctrinaire in character—with high sounding phrases, big words, finely drawn distinctions, which could possibly be understood only by the initiated. Like the philosophies of India, it has no beginning and no end. Some of it, on the other hand, is evidently the product of untutored minds, but indicates a sincerity and conviction little short of religious fervor. It may be worth while to consider for a moment the influence of such teachings.

THE ARGUMENT OF THE "REDS"

The validity of any argument depends first of all upon the premise. The argument itself may be never so logical, but if the premise is false the whole argument falls. What is the premise upon which the radical arguments are built? There is a premise which seems to be common to all their arguments, which premise itself is generally accepted as needing no argument. It appears constantly in radical speeches and literature, but is well stated in an article in the Proletarian, November, 1919, page 7. The writer, defining Capital and Labor and attempting to show the uncompromisable difference between "Capitalists" and "Laborers" says: "The term 'Capital' is commonly used to refer to the wealth used

in production for profit and to refer to the class of men who own that wealth and who, therefore, do not have to do any useful work, but receive their income in the form of interest, profit and rent. The term 'Labor' is used to refer to the act of applying labor-power to the raw materials in the production of goods and also to refer to the class of men who furnish the labor-power." "Do the men who own the capital furnish the labor-power themselves? Most certainly not. This labor-power is furnished almost entirely by men who do not own capital, that is, by workingmen." The writer then proceeds, quoting from various economists, to prove that this capital itself has been produced by workingmen.

THE THREE HUMAN ELEMENTS OF PRODUCTION

Now this is an interesting premise. It has indeed been accepted by many professional economists for many years and it is not strange that it should have become the foundation premise for economic radicalism the world over. But it is not a true premise. The labor of workingmen is not the only human element in production. The first element is self-denial, saving, the accumulation of a surplus. That surplus, of course, is Capital. But the point is that Capital is not the result of labor—it is the result of Saving. That is a process which is open to any healthy man, and there are many "workingmen," so-called, and "capitalists" so-called, who are saving to-day, while others are spending all they make.

There is another human element of production; quite often overlooked by the professional economist, and always ignored by the "Radical," which is quite as important as either of the other two. It is the element of brain power, or, since every man thinks he has brains, call it genius—the genius for discovery, the genius for invention, the genius for organization—more broadly speaking still—the genius for poetry, the genius for art, the genius for music, the genius for statesmanship, the genius for religion. All of these, and many more, are factors of brain power in production. Without such production mankind would still be in the depths of savagery, living in caves or rudest huts, roaming the forests in search of food, naked or clad in the skins of wild animals. Starvation and disease would carry off whole tribes of people, thus keep-

ing the earth from becoming over-populated and maintaining the balance of food supply.

Brain-power also is available to any man who has the energy and the will-power to use it. It serves those best whose motives are benevolent. Hatred has never yet developed a strong mind.

"FANNING THE FLAMES OF DISCONTENT"

The acknowledged object of radical agitation is to stir up class hatred—"to fan the flames of discontent." Here are a few quotations from the "I. W. W. Song Book":

(Tune: "Hold the Fort.")

"Down with Greed and Exploitation;
Tyranny must fail!
Hail to Toil's Emancipation;
Labor shall be all."

Chorus

"Scorn to take the crumbs they drop us;
All is ours by right!
Onward, men! All Hell can't stop us!
Crush the Parasite."

(Another song—to special music) Page 27.

"We have fed you all for a thousand years,
And you hail us still unfed.
Though there is never a dollar of all your wealth
But marks the workers dead.
We have yielded our best to give you rest
And you lie on crimson wool.
Then if blood be the price of all your wealth,
Good God! We have paid it in full."

(Tune: "Don't Bite the Hand That's Feeding You.)
Page 36.

"All hail to the Bolshevik!
We will fight for our Class and be free,
A Kaiser, King, or Czar, no matter which you are,
You're nothing of interest to me.
If you don't like the red flag of Russia,
If you don't like the spirit so true,
Then just be like the cur in the story
And lick the hand that's robbing you."

(Tune: "What Do You Want To Make Those Eyes at Me For?") Page 19.

"So whadda ya want to break your back for the boss for,
When it don't mean life to you?
Do you think it right to struggle day and night,
And plow like Hell for the Parasite?
So whadda ya want to break your back for the boss for,
When there's more in life for you?
Slow up Bill! that's the way to beat the System;
Join the Wobbly Gang, they've got the bosses guessing.
So whadda ya want to break your back for the boss for,
When it don't mean life to you?"

SOME LESS-RADICALS

We have thus far spoken of the teachings and influence of only the ultra-radicals. There are other radicals, not so extreme in their teachings, but far more numerous, and not less effective in stirring up discontent. Among these may be included not merely the various varieties of party socialists, but also many individuals and societies, more or less extreme in their views, not definitely alligned with any radical organization, who urge radical and revolutionary governmental reforms. These may belong to that class whom Carlyle characterized as "rash apostles of change," or they may be purely "forward looking" people, whose tendency is to look only forward and never circumspectly. They may urge reforms which are equivalent to communism. Or their goal may be pure democracy—direct democracy—in which the "people rule." They infer that the people do not now rule and that all our ills, which they are inclined to magnify, are due to that fact.

It is not our purpose here to dispute these political views. It is our purpose merely to call attention to them and to the fact that they are radical, involving fundamental changes in our form of government. The American government is a republican form of government in which the people rule through their chosen representatives. This government is not a democracy. The adoption of democracy would involve a departure from traditional Americanism. The goverment

established by our fore-fathers is the expression of a more moderate idea—it is the mean between autocracy, on the one hand, and democracy on the other. There are those who maintain that our social ills are in a considerable measure due to our departure from a strictly republican form of government—that the real evils of society (and there will always be evils to be corrected in any society, so long as people are human and some are selfish) that these evils can be corrected much more surely under a republican government than under a democracy.

Attention should be called to the fact that legislation alone or the particular form of government cannot make society right. The basis of happiness is character. Government itself is but an expression of the character of a people. The basis of peace is good-will among men.

III. THE PROMOTION OF GOOD-WILL.

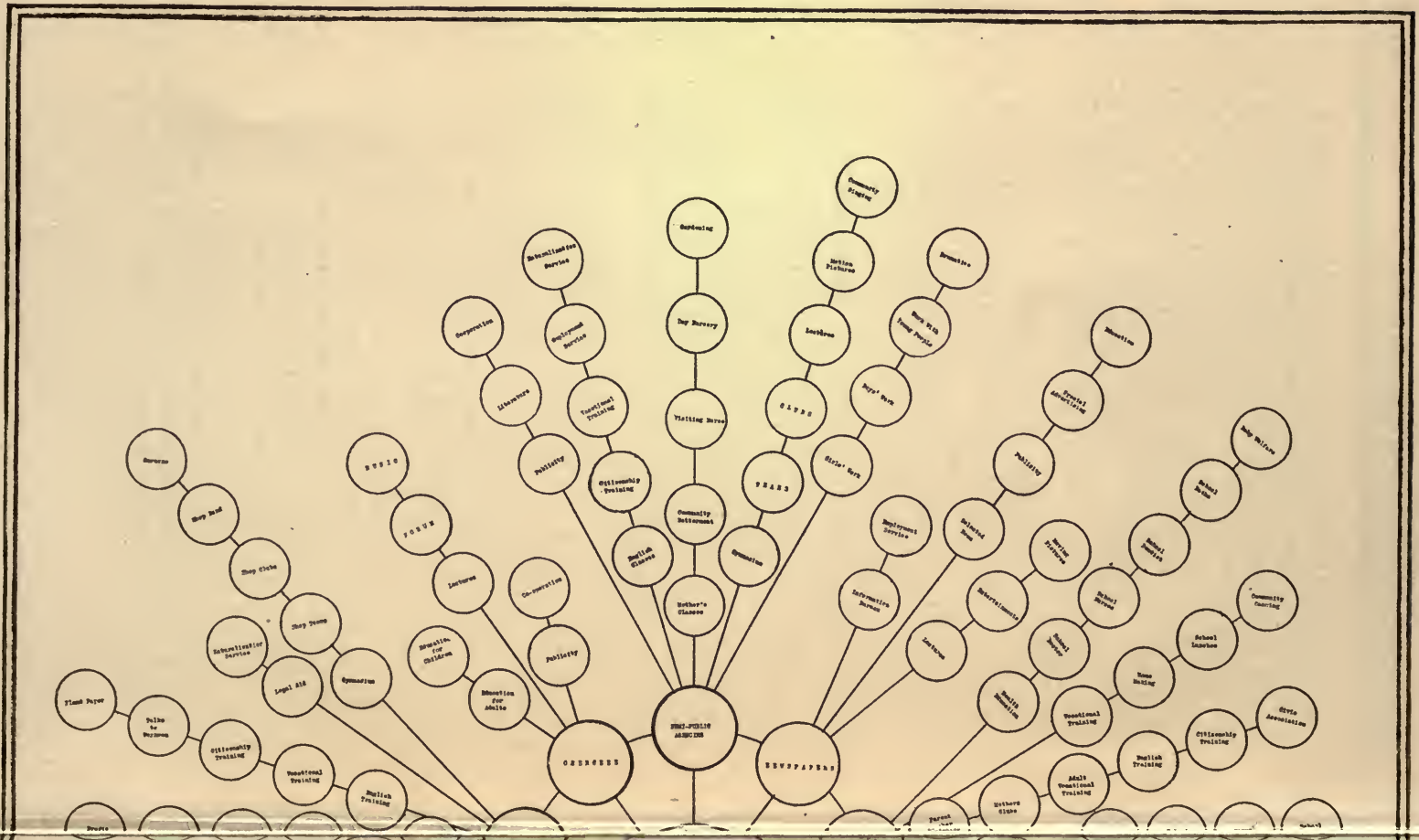
Good-will, to be effective, must be intelligent. It must be concrete, specific. Good-will toward the Hottentots is simply an imaginary virtue; it has not been proven; it may vanish at the first test. Intelligent good-will cannot exist without acquaintanceship. Charles Lamb said he hated the man he did not know. Mutual understanding is the basis for "Americanization."

There are many Americanization agencies in Chicago. Some of them have Americanization as a definite program. There are more than sixty-five such agencies operating in the city. Other agencies have Americanization only as a by-product. Some agencies have as their principal object the education of the immigrant. Some look to the promotion of patriotism and good citizenship. A classification of such agencies and the character of activities in which each may engage is indicated in the accompanying chart. Page 20

Undoubtedly the most important agencies in the education of the foreigner are the Public Schools and the Industries. The immigrant gets most of his knowledge of American customs from the places in which he works. The public schools reach the children and also conduct special classes for adults. The women are the hardest of all to reach because so many of them do not come in touch with either of these agencies.

A Chart Showing the Principal Americanization Agencies and Indicating Their Activities

Adapted from a chart originally prepared by Mr. Charles H. Paull, Bureau of Vocational Guidance, Harvard University



THE PUBLIC SCHOOLS

The Public Schools are maintained by the public and to them we must look as the chief agency to carry out the wishes of the public for education. The Public Schools of Chicago are not to be criticised, as compared with the public schools of most cities, for the Americanization work already begun. They are reaching more people in definite Americanization activities than all other specific Americanization activities combined. But all the Americanization agencies combined are reaching not more than 25,000 people, and these only for very brief periods in a week or month, whereas there are estimated to be more than 300,000 unnaturalized immigrants in Chicago who are not at all in touch with definite Americanizing institutions.

MOTHERS' CLASSES

The Americanization activities of the Public Schools are directed in four channels: Mothers' Classes, Factory Classes, Night Schools, and Community Centers. Mothers' Classes are held in the day time (usually afternoon) in public school buildings. There are at present twenty such classes, with an average enrollment of about twenty women each and an average attendance of about twelve women each. Most of the classes meet once a week. English is the principal subject taught.

FACTORY CLASSES

The Factory Classes for the teaching of English are conducted in factories, under the auspices of and with teachers furnished by the public school system. The consent and cooperation of the factory management is of course necessary. This is being obtained in the first instance largely through the activities of the Americanization Committee of the Association of Commerce. The latter committee also assists in obtaining individual enrollment for the classes and in maintaining interest. Most of the classes meet, half an hour at noon, twice a week, on employees' time, although a number meet in the afternoons or just before closing time, partly or wholly on the employer's time. There are at present sixty of these factory classes, with an average enrollment of twenty-five each (mostly men) and an average attendance of twenty each.

NIGHT SCHOOLS

There are at present thirty-one night schools. These are conducted in school buildings, wholly under school authority. A wide variety of subjects are taught, not only literary but vocational, as well. The enrollment is not confined to foreign born, and only a few of the classes are especially designed for them. There are no figures to indicate how many foreign born are actually reached or how effectively. It can only be remarked, from the general experience of Americanization workers, that a full-grown adult who has worked hard at physical labor all day, will not learn much after dinner at night, cramped up in a child's desk in a poorly lighted school room.

SCHOOL COMMUNITY CENTERS

There are sixty-two community centers, conducted in school buildings by the Board of Education. These are in the nature of public assemblies, where opportunities are provided for lectures, moving pictures, entertainments, community singing, debating, recreation, gymnasia. Most of the Centers are open twice a week, in the evenings from 7:30 to 9:30 o'clock. These centers are or may be made very effective Americanizing agencies. A very popular form of entertainment consists of programs especially arranged, one evening each, for the various national groups in the neighborhood. There will be a program for the Lithuanians, for instance, arranged with the co-operation of a committee of Lithuanians. The music may be furnished by a Lithuanian orchestra or a Lithuanian glee-club. A playlet may be presented, or folk dancing, portraying ancient customs. Where possible, also, moving picture slides are obtained showing scenes in the old country. These may be varied with scenes in our own country. Local customs may be explained, American songs will be sung. Another profitable form of evening program may consist of a party, with Lithuanians and Americans present, in which the Lithuanians teach the Americans some of their customs, dances, methods of cooking, etc., and the Americans present teach the Lithuanian immigrants some of our customs.

Other general Americanizing activities of public schools are indicated in the accompanying chart. From this it would

appear that almost every form of educational activity for Americanization which may be conceived may be included in the school's program, and such is the case. The public school system itself is an American institution, all its activities should contribute to the building of good American citizenship and every sound educational activity which is needed for the building of citizenship may and probably should be included in its program. The public school is our foremost Americanizing institution.

AMERICANIZATION IN INDUSTRIES

The Americanization activities of Industries cover a wide range. Besides the opportunity which industrial plants provide for adult immigrants to make a living in this country immediately upon arrival and to become acquainted with American ways of doing things, the special welfare activities of the various plants cover almost the entire range of activities of all other agencies combined. The English classes have been mentioned. Many industrial institutions conduct civic classes also, classes in history, classes in arithmetic, vocational classes, classes in home-making, classes in personal hygiene. Visiting nurses are provided, day nurseries are maintained, community centers are established, relief and benefit societies are organized, facilities for recreation and entertainment are furnished and the employees, regardless of race, color or creed, are encouraged to make the fullest use of them. These industrial activities have a great advantage over the purely benevolent institutions in this, that they really reach the people. If properly managed, and especially if so organized that the employees themselves have a large feeling of responsibility in the management, they grade high in efficiency.

INDUSTRIAL RELATIONS DEPARTMENTS AND SHOP COMMITTEES

The movement among many industries to give employees a larger share in the management of the industrial activities which directly affect them is another interesting tendency of the times. The value of the feeling of personal interest and responsibility is immeasurable. The need for individual recognition in the midst of social organization seems to be

one of the greatest needs of modern life. And the craving to have one's individuality respected is not confined to the breasts of Yankees. To be known by number only is quite as repugnant to the newly arrived immigrant as it would be to the individual whose ancestors came over in the Mayflower. He too has an ancestry. And the newly arrived immigrant may submit to being "cussed around" by an inferior petty boss, because he dare not do otherwise, but the feelings of resentment which are planted deep in his consciousness may bode ill for the future. The remarks along this line of the vice-president of one of the largest industrial institutions in Chicago, which institution has recently established a plan for co-operation of the employees in the management, were significant. He said, "We (the officers and directors of the organization) have had ideals for the fair and kindly treatment of the men who work in our shops, but we have been stupid in the matter of communicating these ideals to the men themselves. The men in the shops are under the immediate direction of shop superintendents, foremen, and petty bosses. If these overseers treat the men harshly, their attitude will naturally be interpreted as the attitude of the entire management. In order that these overseers may properly interpret the spirit of the institution, we have established classes which every superintendent, foreman, and petty boss in our entire organization is required to attend. Lessons are prepared which these men are required to learn and recite in class as schoolboys. The men are graded both on the class work and on the ability and faithfulness with which they put the lessons into practice. The results have been most gratifying. We find, too, that the participation of all the men in the management of the institution, through representatives elected by the employees in each department of each shop, is having a most beneficial effect in stimulating personal interest, understanding and good-will among the men and women of all departments."

AMERICANIZATION AND THE PRESS

The newspapers are agencies of tremendous power for Americanization. They not only interpret American ideals—they help to create them. Their influence is very great. So far as our foreign language immigrants are concerned, this is

true not only of the English language newspapers, but of the foreign language newspapers as well. The latter have a very definite and a very important field in the work of Americanization. Most of them have been highly faithful to their obligation. The Foreign Language Division of the Liberty Loan organization watched the foreign language newspapers closely during the war, and the Chicago District Committee declares that of the 276 foreign language newspapers in this district, 260 were without any shade of doubt highly loyal to our country and our government throughout the war. It is doubtful if the percentage of loyalty among the English language newspapers was any higher. The foreign language newspapers are important because they reach so many immigrants who cannot be reached by English language newspapers. This is a condition which naturally must continue for many years after the average immigrant arrives. For even after the immigrant has learned to speak the English language quite well he will hardly read English written articles on abstract subjects understandingly. We need the foreign language newspapers and we should use them constantly and aggressively in Americanization work. Editors of foreign language newspapers, however, should have in mind the idea that it is the function of their papers not so much among their readers to retain interest in the old country as it is to establish interest in the new.

The newspapers, in addition to publishing the news, frequently maintain welfare activities of considerable importance. This refers not only to the strictly charitable activities, such as collection and distribution of relief funds, maintenance of fresh air missions, and the like, but more especially to their activities in maintaining employment bureaus, information bureaus, vocational and home-making education bureaus, lecture platforms, etc.

GOVERNMENTAL AGENCIES

The best contribution which the government can make for Americanization is in good government. This is particularly true of the local governments—which touch the lives of the immigrants most closely. If the local municipal government is less efficient, for instance, than the immigrant has

known in Europe, his measure of respect for our government will be a disappointment both to himself and to us. If, on the other hand, our local government is better than he has ever known before, his pride in becoming a citizen and his respect for our institutions will be encouraging. The specific contributions of our government—federal, state and local—for Americanization through Public Agencies, aside from the Public School System, have not in the past been of any great magnitude. The process of Naturalization itself, which should represent on the part of the government the culmination of its training of the immigrant for citizenship, has been generally so inefficient, so tied up with political red-tape—to say nothing of petty graft—as to discourage the immigrant even from making application for citizenship papers. There has been little effort on the part of the government to educate the immigrant in preparation for citizenship. But through the activities of the Americanization Division of the Bureau of Education, Federal Department of the Interior, together with the co-operation of many state governments, we are now in a fair way to change this condition. The Department has appointed Americanization Committees in each state. Under the auspices of the Department of the Interior an important Americanization Conference was held in Washington in May, 1919. Representatives of Americanization agencies, both public and private, from all over the country, were present. This conference called public attention to the Americanization work now being done, the importance of it, and advocated greatly increased activity. Following that conference public sentiment has been developed to support the passage in the Senate recently of the Kenyon Bill, which, if it becomes a law, will set up the machinery and provide the funds, jointly with state educational departments, for compulsory education of illiterate citizens and aliens. Mr. Max Loeb is chairman of the Illinois Committee on Americanization, Department of the Interior. If the Kenyon Bill becomes a law, this committee may have at its disposal, under supervision of the national bureau, a limited fund annually, possibly $10,000, for the printing of literature, publicity and general educational activities, or the equivalent in material already prepared for distribution. We have also in Illinois a State Committee on

Immigration, appointed under authority of the Legislature by Governor Lowden, and having an appropriation of $10,000 for Americanization work. Hon. Frank W. Shepardson, Director of Education, Springfield, is the chairman of this committee, and our own Col. Abel Davis, of the Chicago Community Trust, is a member. This committee has only recently been organized.

The Chicago Public Library has done little specifically for Americanization. Some lists of books on the subject have been published, including books for use in class-work for immigrants.

CHURCH ACTIVITIES

Specific Americanization work on the part of churches officially is of comparatively recent origin. The Catholic Church has for some time maintained a number of social settlements and day nurseries. The Presbyterians, Methodists, Episcopalians, Congregationalists, Baptists, Disciples and Lutherans have denominational Social Service Departments in the city, whose object is to stimulate social service activities among their respective churches. There are also a number of social settlements, day nurseries and missions maintained in the foreign settlement neighborhoods more or less officially by the Protestant churches. The philanthropies of the Hebrews are well-known. Few of these, however, are maintained directly or officially by the church.

A number of church denominations have lately undertaken aggressive programs for Americanization and good citizenship. The Inter-Church World Movement, recently organized in behalf of the Protestant churches generally, has been making a survey preparatory to a wide-spread campaign along these lines. The New World Movement of the Baptist Church has recently announced its plan to expend $200,000 in Chicago for evangelistic and educational work and for war type huts in "radical centers." The Catholic Church has already under way a plan for a very broad educational campaign, making use especially of moving-pictures, lectures and distribution of literature.

FOREIGN LANGUAGE ASSOCIATIONS

All the important immigrant groups in Chicago have one or more ancestral societies. Most of these are of the nature of fraternal societies, with insurance and other special benefit features. The membership includes not only naturalized American citizens, but also very many who have been born in this country. These societies render great service to the newly arrived immigrants of their respective nationalities, helping them to find homes, to find work, and otherwise to get themselves settled in the new world. Some of the societies extend their activities very definitely into Americanization work. It is evident that such societies can be of value in promoting speedy adjustment of the newcomers. Among the best known societies in Chicago are the Polish National Alliance, the Polish Women's Alliance, the Bohemian National Alliance, the Lithuanian Women's Alliance, and the Italian Benevolent Society.

The All-American League, an outgrowth of the Foreign Language Division of the Chicago Liberty Loan organization, is a federation with representatives of all the foreign language groups, definitely organized for the development of good American citizenship. This organization could be used very effectively in city-wide Americanization efforts.

SEMI-PUBLIC AGENCIES—SOCIAL SETTLEMENTS

The semi-public agencies include a large number of welfare societies more or less definitely organized for the promotion of community understanding and good citizenship. The social settlements are for this purpose directly perhaps the most valuable of all of these. Normally a social settlement is a neighborhood house in which people live who know about this country, are familiar with its customs, and represent the best standards of citizenship; located in a neighborhood in which the people need to learn about this country and its customs and to have their standards of citizenship established; among whom the activities of the residents of the neighborhood house are devoted to that end. There are twenty or more such social settlements in Chicago, not including churches and church missions whose object is religious rather than civic. All kinds of classes are conducted in the neighbor-

hood houses. Lectures are provided, entertainments are given. The people of the neighborhood participate actively in the management of these. Various local clubs of men, women, boys or girls are organized and have their clubrooms in the house. Many of these institutions have their greatest value as practical instructors in home-making.

DAY NURSERIES

Day nurseries are valuable not only for the care they provide for young children but for the practical lessons they give mothers in the care of children in this country. There are forty-five or more of these.

Y. M. C. A. AND KINDRED ORGANIZATIONS

The Young Men's Christian Association, especially through its Americanization Department and the various special shop departments, is reaching many people. It stimulates enrollment for the factory classes and the night schools; urges immigrants to take out their citizenship papers, both first, and second, and instructs them in preparation for the examinations; co-operates with public and private agencies in community "clean-up" campaigns, and in the development of community gardens; maintains speakers' bureaus and provides speakers for shop meetings; conducts series of public meetings, in the small parks in summer, out-doors, and in the park houses in winter, with lectures on subjects relating to good citizenship, and community singing and moving pictures. The total number of out-door meetings held last year was one hundred (100) and the average estimated attendance was thirty-one hundred (3,100); there were two hundred and thirty-two (232) indoor meetings, with an average attendance of two hundred and eighty (280).

COMMUNITY SERVICE

Some similar work has been done by the Knights of Columbus. The Chicago Community Service, recently organized as the successor to War Camp Community Service, has also outlined an extensive program along similar lines, but with more emphasis on recreational features and with hopes of covering the entire city more thoroughly.

Hospitals, dispensaries, visiting nurses, children's institutions, infant welfare work, and charitable and philanthropic agencies generally contribute largely to the promotion of good citizenship. There are, of course, a multitude of such organizations in Chicago. But their work bears only indirectly on Americanization.

PATRIOTIC SOCIETIES

Among the constructive agencies for Americanism and good citizenship must be mentioned finally a new class of organizations, brought together specifically for the promotion of patriotism and good citizenship, especially as an antidote for the activities of "radicals" and destructionists. Many of these have been formed all over the country—some only local, some with national programs. In Chicago, a number of these societies have agreed to merge their activities in a national organization known as the United Americans. This organization has its national headquarters in New York City, and state committees have been organized in most of the states. It is the plan of this and similar organizations to stimulate all kinds of activities for the promotion of good citizenship, especially by means of speaking campaigns and distribution of literature to overcome the malicious influence of anti-Americans.

LIST OF AMERICANIZATION AGENCIES

Following is a list of organizations in Chicago engaged in Americanization work. It cannot be presumed that the list is complete.

Board of Education, Department of School Extension, Tribune Building. There are Community Councils or committees in connection with each of the 62 Community Centers under direction of this department.

Patriotic Community Councils—organized chiefly for the promotion of additional community centers and community councils—105 W. Monroe St.

Illinois Council of Parent Teacher Associations (Mrs. Harry L. Fleming, Bloomington, President).

Association of Commerce, Americanization Committee, 10 S. La Salle St.

Chicago Public Library, Randolph St. and Michigan Ave.

CHURCH ORGANIZATIONS

Social Service Departments

Baptist Church, 125 N. Wabash Ave.

Disciple Church, 19 S. La Salle St.

Congregational Church, Association Bldg., 19 S. La Salle St.

Episcopal Church, 1500 Heyworth Building.

Lutheran Church, 159 N. State St.

Methodist Episcopal Church, 58 E. Washington St.

Presbyterian Church, Stevens Building, 17 N. State St.

Chicago Church Federation, 19 S. La Salle St.

Inter-Church World Movement, Association Building, 19 S. La Salle St.

New World Movement, Baptist Church, 417 S. Dearborn St.

The Night Church, 22 Quincy St.

PUBLIC AGENCIES

Illinois Committee on Americanization (Department of the Interior), 140 S. Dearborn St.

Illinois State Committee on Immigration, State House, Springfield, Ill.

U. S. Immigration Service (Department of Labor), 542 S. Dearborn St.

U. S. Bureau of Naturalization (Department of Labor), Federal Building.

The following Governmental Bureaus have been particularly active in investigations of conspiracies against the government:

U. S. Department of Justice, Bureau of Investigation, Federal Building.

War Department, Central Division, Intelligence Dept., 240 E. Ohio St.

FOREIGN LANGUAGE ASSOCIATIONS

The All-American League, 38 S. Dearborn St., The Executive Committee of 33 members is representative of all foreign language associations.
Polish National Alliance, 1406 W. Division St.
Polish Women's Alliance of America, 1309 N. Ashland Ave.
Polish Roman Catholic Union of America, 984 Milwaukee Ave.
Bohemian National Alliance, 3734 W. 26th St.
Croation League of Illinois, 2552 Wentworth Ave.
Chicago Norske Club, 2346 N. Kedzie Ave.
Hungarian University Club, 305 S. La Salle St.
Swedish Club, 1258 N. La Salle St.
Italian Benevolent Society, cor. Dearborn & Washington Sts.
Lithuanian Women's Alliance.
Ukranian Women's Alliance.

SEMI-PUBLIC AGENCIES

Social Settlements

Abraham Lincoln Center, 700 Oakwood Blvd.
Association House of Chicago, 2150 W. North Ave.
Bohemian Settlement House, 1831 S. Racine Ave.
Catholic Social Center, 308 S. Sangamon St.
Chicago Commons, 955 W. Grand Ave.
Chicago Hebrew Institute, 1258 W. Taylor St.
Christopher House Association, Altgeld and Greenview Sts.
Eli Bates House, 621 W. Elm St.
Emerson House Association, 1901 W. Ohio St.
Erie Chapel Institute, 1347 W. Erie St.
Fellowship House, 831 W. 33rd St.
Gads Hill Center, 1919 W. 20th St.
Guardian Angels Center, 927 Polk St.
Henry Booth House, 701 W. 14th Pl.
Hull House, 800 S. Halsted St.
Northwestern University Settlement, 1400 Augusta St.

Olivet Institute, 444 Blackhawk St.
Paulist Settlement and Playground of Chicago, 1122 S. Wabash Ave.
St. Mary's Settlement and Day Nursery, 656 W. 44th St.
University of Chicago Settlement, 4630 Gross Ave.

Association of Practical Housekeeping Centers, 724 Gilpin Pl., 4748 Bishop St.
Augustana Central Home, 1346 N. La Salle St.
Chicago Urban League, 3032 S. Wabash Ave.
Chicago Woman's Aid, 411 48th St.
Chicago Woman's Club, Americanization Committee, 410 S. Michigan Ave.
Civic Music Association of Chicago, 410 S. Michigan Ave.
Immigrants' Protective League, 824 S. Halsted St.
Associated Jewish Charities of Chicago, 1800 Selden St.
Bohemian Charitable Association, 2603 S. Kedzie Ave.
German Aid Society of Chicago, 160 N. Wells St.
Community Service of Chicago, 108 S. La Salle St.
Y. M. C. A. Americanization Dept., 19 S. La Salle St.
Stock Yards Community Clearing House, Stock Yards.
Chicago Association of Day Nurseries, 17 N. State St.
Woman's City Club, 17 N. State St.

INDUSTRIAL AND TRADE AGENCIES

Attempt to publish a complete list of individual firms engaged in definite forms of Americanization work would be impractical. The activities of the International Harvester Company, the Illinois Steel Company and the Garment Trades Association are typical and outstanding examples. The Association of Commerce, Americanization Committee, can furnish further information. Among national associations which might be mentioned are:

National Metal Trades Association, 1021 People's Gas Building, Chicago.
Fire Insurance Americanization Movement, 76 Williams St., New York City.

PATRIOTIC SOCIETIES

American Legion, 5 S. Wabash Ave.

American Law and Order League (Masons), 5410 S. Park Ave.

Patriotic American League, 38 S. Dearborn St.

United Americans, 38 S. Dearborn St.

Inter-Racial Council, 764 People's Gas Building.

Colonial Dames, 333 N. Euclid Ave., Oak Park.

American Brotherhood, Masonic Temple Building.

Daughters of the American Revolution, All America Shop, 17 N. State St.

National Security League, 19 W. 44th St., New York City.

White Star League, Washington, D. C.

National Security Council, 168 N. Michigan Ave.

Art Service League, Art Institute.

IV. A PROGRAM OF CO-ORDINATION.

It would seem from this brief survey of Americanization agencies, that we have organizations enough. However, when we consider the work to be done and how far we are from doing it; and especially when we consider the importance of the work, in view not merely of unusual social unrest following the war, but of widespread agitation for the overthrow of our institutions, which agitation finds fruitful soil in the social unrest of the times; when we contemplate the character of the radical changes proposed, involving the destruction of representative government and the setting up instead of autocratic reigns of terror; when we bring to mind the large immigration which is almost certain to come to this country in the next few years, an immigration of peoples unaccustomed to the privileges of free citizenship—when we reflect upon these things we are persuaded (1) that we need better co-ordination and greatly extended activities on the part of agencies already existing; or (2) that we need more agencies (a suggestion which would hardly meet with general approval); or

(3) that we need to discover and apply wholly new methods to bring about among ourselves a normal and healthy state of mind and a broad appreciation of the splendid character of our government and the sure benefits to be derived by exercise of the established rights and privileges of citizenship. The best results will be obtained, perhaps, by the intelligent use of each of these remedies. But we need to avoid bureaucracy and professionalism, providing opportunity rather for the exercise of the talents and the patriotic impulses of the average citizen.

Having in mind these considerations, the Community Trust suggests the calling of a conference of representatives of Americanization agencies operating in Chicago and the selection by this conference of a Chicago Americanization Commission which shall serve as a clearing house to keep the agencies and the public advised of the work being done and needing to be done, to the end that duplication may be avoided and efficiency promoted.

"An American is one who reveres our flag, loves our country, and cherishes our ideals and institutions."

"Americanization applies equally to the native born and foreign born. It means the development and possession by the individual of intelligent pride, loyalty, love and devotion to the government, institutions and ideals of the United States, and the practical identification of his interests with those of the nation and its people. It involves the practical realization of the doctrine of the brotherhood of man. It may take place in the native born by the regular and usual influences of home, society and the school. In the case of the foreign born, Americanization is mainly dependent, on the one hand, upon the expression of cordial welcome and sincere friendliness toward him, and, on the other hand, upon his own initiative and interest, and is promoted by such social, linguistic and civil intercourse and education, as he may be able to find, and of which he may of his own accord avail himself."

Americanization Committee,
Chicago Association of Commerce.

THE CHICAGO COMMUNITY TRUST encourages bequests for benevolent purposes. It does so by providing a means whereby such gifts are protected, both as to principal and income, and the revenue distributed in accordance with the wishes of the donors and the conditions and needs of any time. Institutions may come and go, the character and efficiency of management may be greatly altered, present social needs may cease to exist, new needs not now foreseen may develop—whatever conditions in established society may arise, the Community Trust, as a perpetual body with a personnel representative of the best living citizenship, is prepared to use the funds at its disposal to intelligently meet those conditions.

The Community Trust was organized in Chicago in 1916, to meet the situation due to the fact that conditions do change—have changed in the United States in the last hundred years—that institutions once powerful and most useful have gone out of existence altogether or have ceased to function efficiently, and that large and small bequests left for the benefit of mankind by men and women of good intentions have been dissipated, or stand now inoperative, contrary to the wishes of the donors and the needs of the present.

The management of the Chicago Community Trust is vested in an Executive Committee of five men, appointed, one by the Judge of the Federal Court in Chicago, one by the Judge of the Probate Court, one by the chief executive of the City of Chicago, and two by the Harris Trust and Savings Bank—the trustee of the only funds yet available to the Community Trust; and an Advisory Council of not to exceed fifteen men, chosen as representative of the financial institutions and business interests of Chicago. Any reputable bank or trust company in the City of Chicago may be made the trustee or the depository of funds for the Community Trust.

Community Trusts have been organized in most of the larger cities of the United States and are rapidly being formed elsewhere. All of these are organized on the same general principal and for the same general purposes. These purposes are so broad that no intelligent benevolent purpose is excluded. The plan has so strongly appealed to business men, philanthropists, bankers, trust officers and social workers

everywhere that it is predicted such Community Trusts will soon be organized in every important city of this country, and even in smaller cities and villages, and that these Community Trusts will receive and hold a very large part of the bequests of individuals for local benevolent purposes.

The funds already at the disposal of the Chicago Community Trust—with the principal amounting to upwards of three-quarters of a million dollars—have been made available almost entirely through the generosity of the Harris family, the largest single gift being from the Norman Wait Harris Memorial Fund. Other gifts are desired. A prospective donor need not wait until death to place funds in the hands of the Community Trust, but, as a number have done, may give funds in trust now, the income or part of the principal or both of which may be devoted to such causes as the donor selects. The Chicago Community Trust is prepared to receive special donations or to give advice to contributors on practical uses to which special gifts may be applied.

For further information, forms of bequest, etc., address The Chicago Community Trust, 1340, 10 So. La Salle St., Chicago, Illinois.

CHICAGO COMMUNITY TRUST

Classification of Purposes and a Summary of Charitable Gifts From Beginning of Organization, January 1916, to December 31, 1919.

PURPOSES	GIFTS		
	By appropriation of Trust Committee	In accordance with stipulation of Donor	Total
A. For assisting charitable institutions (including educational institutions not operated for profit) whether supported by private donations or public taxation, i. e.:			
A. Charitable Institutions—Relief, Personal Assistance	17,000.00	5,000.00	
A[1]. Educational Institutions — General Education; Cultural and Religious Activities	2,350.00	9,320.31	33,670.31
B. For promoting scientific research along lines for the alleviation of human suffering, i. e. Social Study, Discovery, Analysis, Surveys	1,500.00	.....	1,500.00
C. Care of Sick, Aged and Helpless, i. e. Physical Care, as in Hospitals, Old People's Homes, Institutions for Defectives, Home Nursing	6,400.00	13,635.93	20,035.93
D. Care of Children, i. e. Physical Care of Dependent Children, as in Orphan Asylums, Foster Homes, and Special Schools	3,250.00	3,514.06	6,764.06
E. For aiding in reformation of (1) victims of narcotics, drugs, and liquors, (2) released inmates of penal and reformatory institutions, and (3) wayward or delinquent persons, i. e. Individual Reformation	2,000.00	.....	2,000.00
F. For improvement of living and working conditions, i. e. "Housing," "Industrial Relations," Community Betterment, Social Uplift, Economics	1,850.00	500.00	2,350.00
G. For providing facilities for recreation, i.e., Leisure time activities, Playgrounds, Entertainments, Dramatics, Popular Lectures.	500.00	.....	500.00
H. For encouragement of social and domestic hygiene, i.e., Individual and Social Morality, Law Enforcement, Social Reform, Health Education	700.00	.....	700.00
I. For the encouragement of sanitation and measures for the prevention or suppression of disease, i.e., General Health Activities, such as Clean Streets, Pure Water, Pure Milk Campaigns			
TOTAL	$35,550.00	$31,870.30	$67,520.30

Dec. 31, 1919.

Total Receipts $102,053.05. Total Disbursements $79,003.25. Balance $23,049.80.

THE CHICAGO COMMUNITY TRUST

EXECUTIVE COMMITTEE

Clifford W. Barnes, Chairman, 1340 Otis Building
E. J. Buffington, 208 South La Salle Street
Charles S. Cutting, 5 North La Salle Street
Abel Davis, 69 West Washington Street
B. A. Eckhart, 1300 Carroll Avenue

ADVISORY COUNCIL

J. Ogden Armour, President Armour and Company.
Frank H. Armstrong, President Reid, Murdoch and Co.
Judge Orrin N. Carter, Supreme Court of Illinois.
James B. Forgan, Chairman Board of Directors, First National Bank.
Albert W. Harris, President Harris Trust and Savings Bank.
Morton D. Hull, Attorney, State Senator.
Edmund D. Hulbert, President Merchants Loan and Trust Company.
Charles H. Markham, President Illinois Central Railroad Company.
John J. Mitchell, Chairman Board of Directors, Illinois Trust and Savings Bank.
James A. Patten, Capitalist.
Frederick H. Rawson, President Union Trust Company.
George M. Reynolds, President Continental and Commercial National Bank.
John G. Shedd, President Marshall Field and Company.

FRANK D. LOOMIS, Acting Secretary.
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